Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, FEBRUARY 18, 1832. NO. 7.

RELIGIOUS MISCELLANY.

GOOD RESOLUTIONS.

The following extracts are taken from a judicious practical discourse on "Making good resolutions," delivered by Rev. C. Palfrey, in the Unitarian Church in Washington, D. C. of which he is Pastor, and which has just now been published by request of his society. From the appropriate words, "I will keep the commandments of my God,"—the author having proposed to offer some reflections respecting the reasons, why our good resolutions so frequently fail, and the spirit, in which they should be formed—remarks,

Perhaps, in some minds, the very idea of good resolutions may suggest none but painful feelings; it may be associated only with the recollection of failure and self-reproach. Why, it may be said, should I make any more resolutions? I cannot make them with a deeper feeling of their obligation, and with a more sincere desire of performing them, than I have repeatedly felt before, when I have made only to break them. How can I hope to be more successful for the future? It is better to make no resolves, than to form, and not keep them. I will not enhance my guilt, by solemnly acknowledging obligations, to which I am almost sure of proving unfaithful. But this is wrong state of mind. I know that the recollection of past failures is exceedingly discouraging, it is one of the many evil consequences of unfaithfulness to duty, that it produces a distrust of our capability of performing it, and forgetfulness of the Divine aid, promised to sincere endeavor. This temptation to despair must be resisted.—Your duty is hope and renewed exertion. The obligations to a holy life are equally binding, whether you consent to acknowledge them or not; if ever you live according to them, you must form some plan and determination to that effect; you must first *resolve* to do so. Let not, then, your past failures deter you from forming new resolutions; but, let them teach you that wariness, that distrust of yourself, and that reliance on God, which are the best auguries of success. Do this, and I do not say that you are secure of complete success; I do not say that you will at once become all that your resolutions tend to make you; but you will enjoy the satisfaction of a gradual, but constant improvement.

One very general cause of the failure of good resolutions is, that they are frequently formed under the excitement of remorse, and vanish with the feelings that produced them. We have, perhaps, been betrayed into some unusual violation of duty, or we have, by some means, been made sensible of a long and habitual neglect, or by the reflection suggested on some occasion like the present, we have been led to consider how much of our lives has been wasted to all the true purposes of *living*;—conscience is alarmed;—our self complacency is disturbed;—we feel humbled and unhappy under self reproach;—we look around for some speedy remedy for our unpleasant feelings, and the readiest that offers itself is, a resolution that we will do so no more; that we will, henceforth, be more watchful and diligent; that we will never furnish another such occasion of self condemnation. And, by such a resolve, conscience is too often lulled asleep; by a singular self delusion, we immediately assume to ourselves the same merit from merely making a resolution, as can be acquired only by long and faithfully keeping it. Self satisfaction is thus restored, and the resolution, though perfectly sincere at the time, passes off with the painful feelings which it has served to allay. I do not mean to say, that times, when conscience is peculiarly awakened, are not proper seasons for the making of resolutions; certainly they are the most proper ones. But, though a good resolution is the first requisite to our recovery, it is not all that is necessary. We ought not to apply it as a perfect lenitive to a wounded conscience. We have no right to the full enjoyment of internal peace, until we have proved the sincerity of our determination by practice.

Another frequent cause of the failure of good resolutions is the want of sufficient reflection in forming them. If we resolve blindly, we shall resolve feebly. We should have the magnitude and difficulties of the work of forming a religious character distinctly before our minds, in order to know *what* we resolve. To the inexperienced, it seems a very easy matter to fix a day on which we determine to commence a new course, and to be thenceforth totally different characters; and they seem to imagine that there is a magic in the mere words of the determination adequate to produce so mighty an effect. It is astonishing, through how many defeats this delusion is kept up; how long it is before this culpable presumption yields to that despair, as culpable, of which I have before spoken. There is a deep meaning, my friends, in those little words, "*I will.*" They are too often rashly and inappropriately applied. We use them to express our wishes, our desires, our hopes, rather than the cool determinations of a soul that has duly weighed all the circumstances which bear upon the subject under its consideration, and has come to a decision. * * * But we ought to weigh the greatness and difficulty of our undertaking, as well as we are able. We may thus turn even our past failures to advantage. They may prepare us to make new resolutions with a more perfect sense of their meaning, and, therefore, with a better hope of success. Those words, "*I will,*" uttered in a religious resolution, are full of most solemn import. They should never be lightly uttered. Yet, we must not be deterred by their solemnity from uttering them at all. They must be uttered. Our happiness depends upon our making and keeping that resolution.

ACCIDENTAL EDUCATION.

The following is in continuation of the extracts we have already made, from Mr Walker's excellent Address before the American Institute of Instruction.

Admitting, however, that, as things are, failures in education are generally attributable to extraneous and malign influences, an important question arises, whether it is not possible to do much more than has yet been done or attempted, to correct or shut out these influences.

No plan for excluding these influences by founding a school, in which the students shall be interdicted all intercourse with the world on rigid monastic principles, would be practicable in this country; nor desirable, if practicable. Theorists have sometimes contended that much must be gained by allowing the mind to attain strength and maturity, before it is put to its first trials. This, however, as it seems to me, would be to counteract one of the wisest arrangements of nature, according to which every individual is exposed to temptation gradually, and to one temptation after another, as his susceptibility to it is developed, and is not thrust on a multitude of new temptations at once. Others, again, have argued that it must be a great advantage to children to have an opportunity to study their parts, as it were, in private, and to become familiar with them by frequent rehearsals, before they are called to act them in public. It will always be found, however, I suspect, that the formal lessons taught in an institution like the one to which I am now referring, and even that the experience and discipline which its inmates may derive from their own conduct, or from their intercourse with one another, in a state of society so artificial and constrained, will have hardly any influence in preparing them for real life. Besides, shut out the world as effectually as you may from your pupils, you cannot shut out a knowledge of its existence, and that they will mingle with it freely hereafter; neither can you prevent them from dreaming about what they will do and become; and they will be about as likely to be corrupted by the world as it exists in their imagination, as they would be by the world as it exists in reality.

Others, not satisfied with the world as it is, and despairing of being able to exclude its influence in education, have thought to make a world for themselves by an entire reorganization of society on scientific principles. This is Mr Owen's plan, and it is amusing to find with what confidence he speaks of its feasibleness, nothing being necessary, according to him, but to cut up a country into parallelograms, introduce a community of interests, and apply his boasted science of circumstances, and the system must work, to use his own words, "with the certainty of a mathematical procedure." For a time his establishment at New Lanark did succeed, being animated by his own indefatigable spirit and his various contrivances being recommended by the charm of novelty, Christianity also being recognised, and the morals of the place being under the influence of religious sanctions and institutions. But his total failure at New Harmony seemed like the derision and scorn with which nature herself will never fail to pursue the pretended reformer, however well meaning, who thinks to interfere with her established processes for the developement of the human faculties without acknowledging the mind's essential freedom, its spiritual and immortal element, and its relationship to the divinity.

On the whole, I do not believe that much is to be expected from artificial arrangements to exclude or regulate the influence of incidental or extraneous causes in education. Facts, I conceive, have put it beyond controversy that children in well ordered families are brought up with as little exposure in large cities, as in retired villages, and in the open world as in cloisters, or gardens. At any rate, I feel sure that no security or advantage to be derived from seclusion, or an artificial arrangement of circumstances, will compensate for the loss a child must incur in being torn at tender age from the influences of a virtuous and happy home, and from the eye and care of those whom God has constituted his guardians, with affections and powers and responsibilities, which they may cast off or disregard themselves, but cannot delegate to another.

Instead of vainly attempting to exclude all extraneous influences, or dictate what these influences shall be, the great object of education, as it seems to me, should be to fortify the mind against them, and to watch over and correct immediately the bad biasses it may from time to time receive from them.

I have said, and I believe, that with the best systems of education the only security against disturbing influences from without is to be found in the mind itself; in strong virtuous preferences, in firmness and constancy to follow out these preferences, and in the consciousness of a high vocation. This, after all, as it seems to me, is the great touchstone of character. If a child is able and willing to go through a long, painful and often discouraging course of preparation, sustained throughout by the hope of a distant and glorious reward, we may expect something from him. But if he has not acquired, and does not acquire this power, if he is only capable of occasional and desultory action, even though it be powerful action, he is marked for inferiority as certainly and irreversibly as if his Maker had stamped it on his forehead. Success, ultimate success, in whatever a man undertakes, depends almost entirely, yes, I believe I may say, almost entirely on forecast and perseverance, on that peculiar constitution and training which disposes one in the first place, to mark out for himself the course he will pursue, and then fires him with a resolution to follow it up, or die. He should be taught not to find his qualities in his circumstances, not to look in other men's faces for his opinions and principles, but to find them in the depths of his own soul.

QUESTIONS.

The following series of questions intended to assist the impartial to determine "the great points in dispute between Trinitarians and Unitarians," are selected from a tract published at Harrisburg, Pa., entitled "A Serious Address to Unitarians and Trinitarians."

Question 1.

Is God *one* supreme Being or Person, or is he more than one?

Answer.

Thou shalt have no other Gods before *me*. Ex. xx. 3.

Hear, O Israel; the Lord our God is *one* Lord. Deut. vi. 4., iv. 35, 39; Mark xii. 29.

See now that I, even I, am he, and there is no God *with me*. Deut. xxxii. 39; 1 Sam. ii. 2; 2 Sam. vii. 22.

To whom will you liken me, or to whom shall I be *equal*, saith the *Holy One*. Isa. xl. 25; xlvi. 5, 9, and xliv. 8.

I am the Lord, and there is *none else*; there is no God *besides me*. Isa. xlv. 5; Ps. lxxxvi. 10.

In that day shall there be *one* Lord, and his *name one*. Zech. xiv. 9.

God is *a* (*or one*) spirit. John iv. 24.

Why callest thou me good? there is none good but *one*, that is God. Matt. xix. 17.

Thee, (*the Father*,) the *only* true God. John xvii. 3.

There is none *other God* but *one*. 1 Cor. viii. 4.

For there is *one* God, and one mediator between God and men, the *man* Christ Jesus. 1 Tim. ii. 5.

The King eternal, immortal, *invisible*, the *only wise* God. 1 Tim. ii. 5.

Who *only* hath immortality. 1 Tim. vi. 16.

The blessed and *only* Potentate. 1 Tim. v. 15.

The *only* wise God. Jude 25.

The *only* Lord God. Jude 4.

One God and Father of all, who is *above* all, and through all, and in you all. Eph. iv. 6.

Conclusion.

From these passages it is clear to the most illiterate mind, that neither the Old nor the New Testament writers ever imagined or taught, that God is more than *one single Being or Person.*

Question 2.

Who is the one Supreme Being, or Person, or by what other name, than that of God, is he usually distinguished?

Answer.

To us there is but one God, *the Father*. 1 Cor. viii. 6.

Glorify God, *even the Father* of our Lord Jesus Christ. Rom. xv. 6; 2 Cor. i. 3.

Glorify your *Father* who is in heaven. Matt. v. 16. 45; x. 20.

Therewith bless we God, *even the Father*. James iii. 9.

I thank thee *O Father*, Lord of heaven and earth. Matt. xi. 25; xv. 13.

Peace from God, *our Father*. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 3; 1 Thess. i. 1; 2 Thess. i. 2; 2 Tim. i. 2; Phil. i. 3.

My Father, who gave them me, *is greater than all*. John x. 29.

We have access by one spirit unto the *Father*. Eph. ii. 18.

And they shall all be taught of God; Every man therefore that hath heard and learned of *the Father*, cometh unto me. John vi. 45; v. 45; Matt. xvi. 17; Mark xi. 21.

The expression, "*God the Father*," occurs in Eph. vi. 23; 1 Thess. i. 1; 2 Tim. i. 2; Titus i. 4; 1 Pet. i. 2; 2 Pet. i. 17; 2 John i. 3; Jude 1; but no such expression as "*God the Son*," or "*God the Holy Ghost*," is used anywhere in the Scriptures.

Conclusion.

From these passages we are constrained to infer, that the only *Person* in the universe who is truly and in the highest sense God, is the *Father of our Lord Jesus Christ;* his Father and our Father, his God and our God.

Question 3.

Was Jesus of Nazareth the Supreme Being, or was he not?

Answer.

Behold my *servant* (Jesus) whom I have *chosen*. Matt. xii. 18.

He was a *prophet* mighty in deed and in word before God. Luke xxiv. 19.

Jesus of Nazareth, a *man* approved of God. Acts ii. 22.

Moses truly said unto the fathers, *a prophet* (Jesus) shall the Lord your God *raise up* unto you *like unto me*. Acts iii. 22.

Jesus "gave *thanks*." Matt. xv. 36.

He withdrew into the wilderness and *prayed*. Luke v. 16; ix. 28; Matt. xxvi. 39.

He was alone *praying*. Luke ix. 18; vi. 12.

Then were brought unto him little children, that he should put his hands on them and *pray*. Matt. xix. 13.

He liveth *unto* God. Rom. vi. 10.

God is called, "the God *of* our Lord Jesus Christ." Eph. i. 17; 2 Cor. xi. 31; 1 Peter i. 3.

Christ Jesus "was *faithful* to *him* that *appointed* him, as also Moses was faithful in all his house." Heb. iii. 2.

Though he were a Son, yet learned he *obedience* by the things which he suffered. Heb. v. 8; John xii. 49; xv. 10.

Then shall the Son also himself be *subject* unto *him* that did put all things under him, that God (*the Father*) may *be all in all*. 1 Cor. xv. 28.

Conclusion.

These passages justify us in observing, that he who represents himself as the *servant* and *prophet* of God—as *a man*,—as *obedient* and *subject* to God,—and as uniformly *praying* and *giving thanks* to God, cannot himself be the true God. Would the true God, the *Most High*, *pray* to *himself*?

Question 4.

Did Jesus of Nazareth *represent* himself as the Supreme Being?

Answer.

To sit on my right hand and on my left is *not mine to give*. Matt. xx. 23.

The Father hath *sent* me. John v. 36; vi. 38, 44, 57; vii. 33; viii. 26.

I have kept my Father's *commandments*. John xv. 10.

I have finished *the work* which *thou* (the Father) *gavest me to do*. John xvii. 4.

I ascend to *my* Father, and to your *Father*; to *my God* and to your God. John xx. 17.

The cup which *my* Father hath *given* me, shall I not drink it? John xviii. 11.

I seek not *my own will*, but *the will* of the Father who hath *sent me*. John v. 30.

I am come in *my Father's name*, and ye receive me not. John v. 43.

This *commandment* have I received of my Father. John x. 18.

Neither *came I of myself*, but *he sent me*. John viii. 42.

But I know him (the Father) and keep *his sayings*. John viii. 55.

I have not spoken of myself; but the Father which *sent* me, he gave *me a commandment* what I should *say*, and what I should *speak*. And I know that *his* commandment is life everlasting; Whatsoever I speak therefore, *even as the Father said unto me*, so I speak. John xii. 49, 50; x. 36.

As the Father gave me a *commandment*, even so I do. John xiv. 31.

My meat is to do the *will* of *him* that *sent* me, and to finish *his* work. John iv 34.

I have kept *my Father's commandments*, and abide in his love. John xv. 10.

Conclusion.

Thus it appears that Jesus represented himself as being *sent by the Father*,—as *receiving* and *obeying* his commands,—and as making it the great object of his existence *to do his will;* he cannot, therefore, be the Supreme Being. Can the *Supreme* Being *receive commands* from another?!

[For the Christian Register.]

PROTRACTED MEETINGS.

Mr Editor,—In the "Philadelphian," of the 12th ult, may be found an article entitled 'Some Statistics of a Protracted Meeting held in the First Presbyterian Church, Northern Liberties, Philadelphia, on Thursday, 3d of November, 1831. By Rev. James Patterson, Pastor.' It seems to me an article deserving attention, and if you should think proper to insert a part of it (though long) in the Register, with a few remarks which have been suggested to my own mind by reading it, I shall be gratified. The part which I should wish to have copied is this.

The first and second day, the numbers attending, and the solemnity of the meetings still increased. *Saturday*, a solemn day to the Church: many professors awfully distressed; some gave up their hopes and came to the anxious seats, among the impenitent. *Sabbath*, a most solemn day to professors: Lord's Supper administered in the afternoon; at night the crowd so great in church there was not room to call to the anxious seats; and the anxious were invited to the lecture room adjoining the church, for further familiar instruction, while the church remained behind a little season for prayer.

It was now resolved by a vote of the Church to protract the meetings two days longer. *Monday*, after a solemn address to false professors about the danger of standing in the way of the work of the Lord, several professors of different churches came to the anxious seats, among the impenitent. During these two days it was agreed to have preaching in the afternoon and evening only, giving more time to Christians to go out and assist and endeavor to persuade sinners to come and hear the gospel.

In the evening, the church crowded; and at the end of the service, the anxious being invited to the lecture-room, filled it, the church remaining behind for prayer as usual.

Thursday, was kept as a day of prayer and fasting. It was a solemn day, the feelings of Christians for *renewed exertion* seemed evidently to be revived. Many having expressed a desire that the meetings might be protracted again; the congregation, on being apprized of it, voted almost unanimously that the meetings should be continued three days longer; with preaching in the afternoons and evenings only. This night, some thought was the most solemn of all the meetings. The anxious were called to the anxious seats in presence of the congregation; and it being soon discovered that there would not be room for them all to come forward, professors were invited to go and engage in prayer in the lecture-room a few minutes; two or three hundred came forward to the anxious seats; after a word of advice how to embrace Christ as a Saviour from sin and ruin, three ministers engaged in prayer, while about two hundred anxious souls knelt, intimating that they would submit to Him. All was attended with a more *breathless stillness*, and *greater sense* of the *immediate presence of God*, than at any former meeting.

Friday, solemn through the day, at night a number of anxious went into the lecture-room to be conversed with, while the Church remained for prayer.

Saturday, Christians visited more, in the streets and lanes of the city, to try to prevail on impenitent men to come and hear the gospel. *Evening*, after sermon, about three or four hundred went into the anxious room, the Church remained for prayer. Of those in the anxious room; whom, after some instruction, it was requested that all who would *eternally cease from all disobedience* to Christ, and receive Him as offered in the gospel would kneel, and those only; about two-thirds knelt, while two or three prayers were offered. There was apparently a more *awful sense of sin*, and their *last state* among the anxious this evening, than on any former one.

Sabbath, eleventh day, prayer meeting in the morning from 5 till 7. An unusual spirit of prayer was manifest. Several expressed themselve thus: "I have not felt so before, and I do feel as though the Lord would be with us to-day."

Prayer meeting again from 9 till half past 10. Services all day very solemn. *In the evening*, notice having been previously given in several churches, that a sermon would be preached to impenitent persons alone, while their Christian friends would be engaged in prayer for them in the adjoining lecture-room, many Christians of different churches and denominations brought their impenitent friends to the church, while they themselves went into the lecture-room to pray for them.

The church was crowded till it would hold no more; many went away, who could not get in. Several hundred Christians assembled for prayer, and continued wrestling with God for their impenitent friends, during all the time of service. Never before, did we witness a scene of deeper interest.

The Church engaged in prayer, the Ambassador of God, not with common feeling, lifting his voice, and addressing a large and immensely crowded congregation; listening with almost breathless silence; while he discoursed on these words, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."

with unusual *stillness and awe*, as though they seemed afraid to breathe. It did seem to us, as though the whole of the moral means, ordained by God to save men, were combinedly brought to bear upon that congregation; and I presume the judgment day will show that the immortal destinies of souls were *fixed* that *night forever*. Some, when time shall close, will be eternally praising and serving God,—and others that will be eternally sinning and weeping. Not strange that the preacher should say, "I never seemed to preach so near the judgment day before." At the close of the sermon, all that would now determine to be reconciled to God, were invited to retire to the lecture-room, for a few minutes, for some further familiar instruction; while the Church remained behind for prayer. The lecture-room was filled, and a scene more than usually solemn and interesting was witnessed. A few familiar remarks were made on the nature of reconciliation to God; when all that would now yield to the strivings of the Spirit, and *be reconciled to God*, were invited to kneel, and those only: two or three hundred knelt down in different parts of the room, while two or three ministers engaged in prayer. We would not dare to say how many *became* reconciled to God, but we do hope that many entered the visible kingdom of God that night; and that God heard and answered the prayers of the church while the word was preached.

By a vote of the church, it was agreed again to protract the meeting seven days longer, with preaching in the evenings only, and prayer meeting every morning, from 6 to 7.

Monday evening, twelfth night, Brother N. preached with special reference to the young converts. Meeting greatly crowded. A short appeal was made to the impenitent; and between two and three hundred came to the anxious seats. Some felt as though it was the last night the Spirit would strive with them.

In consequence of the crowd usually being so great, many gentlemen were constantly obliged to leave their seats, and frequently the house, to make room for females; it was therefore agreed that one evening should be appropriated to impenitent males alone, and the whole lower part of the church should be reserved for them, and the females go to the galleries; and notice was given to the congregation that night, and the next day, in the daily papers and by hand-bills, "that Rev. Mr Norton would preach a sermon that evening, with special reference to young men, *not professors of religion*; and that the lower part of the church would be reserved for them, and that the people of God would be engaged in the adjoining lecture-room, in prayer, during the service that God would bless *specially, his word at that time*." The lower part of the church was filled to overflowing, aisles and every part of it, with young men, apparently in the very vigor of life. Never before did we witness just such a scene: near 1000 males in all the strength of manhood, and the galleries crowded to excess with females. The preacher faultered for a moment, when he began—confessed his mind was more than ordinarily pressed under such a scene. So many of his own sex—perhaps most of them in their sins, assembled to hear the word of God—the church praying, almost within hearing of his voice, for their eternal welfare—and having opportunity of preaching but *one sermon* to them, when he *must part* with them, to see them most likely no more till the judgment day. Under this awful impression he told them he would pass by many things he would like to say to them, and seize hold of their immortality, and direct them for a few minutes how to secure its happiness beyond the grave; and addressed them from Mark xiv. 51, 52. After sermon he invited all that would not be "torn" away from following Christ, to retire to the lecture-room, where he would spend a few minutes with them in prayer; the Church remained behind for prayer; about four hundred men went in. After a word or two on the nature of repentance and faith, those, and those only who would now throw themselves on the mere mercy of God in Christ, were invited to kneel, while three or four prayers were offered, when about two-thirds of the whole knelt down. Brother N. observed that never till his dying day, could he forget the solemnity of that scene.

The meetings were continued till the sixteenth night.

Upon this statement I would remark,

1. That it comes from a friend and spectator of the scenes which it describes It is signed by the minister of the church, who adds several observations which I have not thought it necessary to copy. It is the most minute, practical, matter-of-fact, account of one of these meetings which I have seen. The church is situated within the limits of one of the most populous and enlightened cities in the United States, where fanaticism is less likely to betray itself into extravagances than in a community of different aspect. I think therefore that these 'statistics' are worthy of perusal by those who wish to understand the character of 'protracted meetings.'

2. It has been objected to these occasions, that their tendency is to indefinite length; there being no reason why if 'four days' meetings are good, eight days' or twelve days' meetings would not be better. Here we read of a sixteen days' meeting. If the physical strength and artificial excitement of those who support them will continue, why not have a four weeks' or a sixteen weeks' meeting? Where shall be the limit? If physical strength and artificial excitement determine the close, is there not a presumption that they have been the elements at work in the scene, rather than christian truth and the divine spirit?

3. 'The church' not being satisfied with appointing such a meeting and opening their doors to those who were disposed to enter, nor with giving notice 'in the public papers and in handbills' —(handbills! Mr Editor; this I apprehend, was a new measure)—'Christians visited in the streets and lanes of the city to try to prevail on impenitent men to come and hear the gospel.' Such means of 'crowding a house,' I have been told, have been adopted elsewhere; and when I consider what in the judgment of those who pay these visits constitutes impenitence, and the freedom as well the earnestness which probably marks their invitations, I am not surprised to learn that the 'protracted meetings' are largely attended.

4. Of the language in which the writer describes the proceedings, of the methods used in the house to subdue the hearers, or of the doctrines urged I will say nothing, with one exception. It appears to have been the great object with the preachers and their associates to bring those whom they addressed to an instant decision, which, if it should be a decision to submit themselves to God, would be in effect, and if I understand the modern doctrine, in reality,—a regener-

an act of the human will. This is the corner-stone of 'the new divinity,' and it deserves notice, not only for its unsoundness, but for its difference from what was once the great doctrine of Orthodoxy. S.

[For the Christian Register.]

FACTS WORTHY OF NOTICE.

Mr Editor,—Dr Campbell, in his preface to Matthew's Gospel, says,—

1. "The language in which our Saviour preached was not the Greek, but what Jerome denominates the 'Syro-Chaldaic, having an affinity to both languages, but much more to the Chaldean than to the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found at their return in the land, and in the neighboring region. It is this which is invariably called Hebrew in the New Testament.'" It hence follows—

2. That the Evangelists were themselves *translators* of what was uttered by our Lord during his ministry. Of this fact Dr Campbell takes particular notice in one of his Preliminary Dissertations.

Of Matthew, however, it is supposed that he wrote his Gospel in the Hebrew language; but if he did, we have in our Greek Testaments only a translation of what he wrote. Mark, Luke and John wrote in Greek.

The facts which have now been stated may perhaps account for some of the differences which occur between the Evangelists, in their manner of stating the words which were uttered by our Lord. These are numerous; and we all know that in translating, different writers often select different words to express the meaning of an author. Is it not then a question of some importance, whether in translating the words of Christ from Hebrew into Greek, the words selected for the translation were dictated by the spirit of God? If they were, how shall we account for the diversity in their translations?

Respecting this diversity Dr Campbell has noticed something which is remarkable. Each of the Four Evangelists has mentioned the order which was given by Christ to his disciples when he was about to feed the five thousand, and each has stated the order in some respects differently from either of the other; and this diversity is found in the Greek, as well as in different translations into English. I shall give a part of what is said by each of the Evangelists, according to the common version of the New Testament, and then according to Newcome's translation, and lastly according to Campbell's translation,

1. According to the common version.

Matt. xiv. 19. "And he commanded *the multitude* to sit down on the grass."

Mark vi. 39. "And he commanded them to make all sit down by companies upon the green grass."

Luke ix. 14. "And he said to his disciples, Make them sit down by fifties in a company."

John vi. 10. And Jesus said, "Make them all sit down. Now there was much grass in the place."

2. Newcome's translation.

Matt.—"And when he had commanded the multitudes to place themselves on the grass," &c.

Mark.—"And he commanded them to make all place themselves in divisions upon the grass."

Luke.—"And he said to the disciples, Make them place themselves on the ground by fifties in a company."

John.—"And Jesus said, Make the men place themselves on the ground. Now there was much grass in the place."

3. Dr Campbell's translation.

Matt.—"Then having commanded the people to lie down upon the grass," &c.

Mark.—"And he commanded them to make all the people lie down upon the green grass, in separate companies."

Luke.—"Then he said to the disciples, Make them to lie down in parties, fifty in a party."

John.—"Jesus said, Make the men lie down. Now there was much grass in the place."

As the Evangelists differed from each other in communicating in Greek what Christ said in Hebrew on that memorable occasion, so we see that later translators have differed in translating from the Greek of the Evangelists into English. I could mention instances in which the Evangelists differed still more in stating the words of Christ on other occasions. But I shall close this article by copying important extracts from Dr Campbell's Preface to his Preliminary Dissertations:—

It has been said, that the introduction of different translations tends to unsettle men in their principles, particularly with regard to the authority of sacred writ, which, say they, is made to speak so variously in these productions. For my part, I have not discovered that this is in any degree the effect. The agreement of all the translations, as to the meaning in every thing of principal consequence, makes their differences, when properly considered, appear as nothing. They are but like the inconsiderable variations in expression, which different witnesses—though all perfectly unexceptionable—employ in relating the same fact. P. 34.

They are witnesses who perfectly agree in the import of their testimony; their differences in expression, far from derogating, in the judgment of any sensible reader, from their veracity, serve to establish it, and, consequently, prove confirmations of the facts attested. Various translations are therefore, upon the whole, much better calculated for confirming, than for weakening the faith of the unlearned. P. 46.

Are not these remarks as applicable to the work of the several Evangelists in translating our Saviour's words from Hebrew into Greek, as to the work of the several translators from Greek into English? W.

[For the Christian Register.]

GRIESBACH'S STANDARD GREEK TEXT.

Mr Editor,—I have observed, in some late Registers, very favorable notices and high recommendations of "The New Testament in the *Common Version*, conformed to Griesbach's Standard Greek Text." Now I am no critic in the Greek language; I pretend only to possess a passable knowledge of my own. But if Griesbach's is the *standard Greek text*, I am very sorry that it should be clothed with the translation of our "Common Version," which contains so many grammatical errors, vulgarisms, and obsolete terms. Sir, I want to see one in a neat and elegant version, conformed to the present improved state of the English language, and divided into chapters and paragraphs according to the sense, without any regard to the present division. If it should be thought advisable to retain the number of the chapters and verses of the Common Version in the margin, I should have no objection. I hope some one, competent to the task, will undertake it, and receive the pecuniary as well as the grateful acknowledgments of the public for his labors. H——.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 18, 1832.

PROTRACTED MEETINGS.

The article which our correspondent has furnished under this head, deserves, we think, a careful perusal. We should have hesitated upon admitting so long an extract of such a nature, if its peculiar character did not seem to us to justify an exception in its favor. Unitarians have been accused of speaking ignorantly on the subject of revivals. We have here an account from a spectator, supporter, and friend of these excitements, which corrobates much, if not all, that has been said respecting the means used to produce and maintain them; and those of our readers who may not have witnessed one of these scenes but wish to know the manner in which they are conducted, will obtain sufficient knowledge from this authentic document. In addition to the remarks of our correspondent we will make one or two of our own.

What shall we call such language as this, applied, not to a meeting held during the apostolic age, but to one in our own day;—"the Holy Ghost also covering the whole audience"? Is it the language of Christian faith, or of sectarian presumption? Yet such language is very common in many of the papers which we receive in exchange for the Register.

Do not the friends of these meetings—must they not—perceive that human agency is the great instrument, and human zeal the great impulse, on these occasions? Is there not an array and application of means so abundant and various—to say nothing of their character—that the only wonder is, that they who use them cannot count more conquests?

Have they not yet learned that the whole is an artificial contrivance, of such a nature that when once introduced it must be extended till it shall fall into ruins from its own cumbrous weight? We have heard of no other instance of a 'protracted meeting' of so great length as this at Philadelphia, but in this city, besides those which other denominations may have held, the Orthodox Congregationalists have recently had two in quick succession, one of which was prolonged beyond the appointed time, though neither was the first of those which they have held in Boston this season. Is it possible to read, with a mind free from prepossession, a description like that which our correspondent has noticed, and not perceive that the ingenuity and perseverance of man produce whatever effect is wrought in those, who are assailed with such an accumulation of means for gaining a temporary control of the mind and heart? Do not the advocates of these measures virtually confess this, in the urgency with which they press their methods of conversion?

We should like to know what after all is the effect. How many are converted? How many made permanently better? How many are added to 'the church'? Or how many retain their serious impressions after the stir is over? We apprehend that replies to these questions founded on well-ascertained facts would present a remarkable contrast with the numbers who are said to throng these meetings. In the last number of the New York Evangelist we find so remarkable a confirmation of our opinions on this point, that we will present it to our readers. The Evangelist is 'devoted to revivals,' and the writer of the communication from which we shall make our extract is anxious to discover the reason of the 'difference in the results' of protracted meetings in New York and elsewhere. If an equally impartial account were given from other places, would the difference appear so great?

REMARKS ON SOME OF THE PROTRACTED MEETINGS RECENTLY HELD IN NEW YORK.

Mr Editor,—Within a few weeks past you have noticed several protracted meetings in this city. Permit me through your paper to say a few things touching the character and results of these meetings.

The first one, to which I allude, was held in the church under the pastoral care of the Rev. Mr Patton. This was a union meeting of several ministers and churches. Much tenderness of feeling was apparent on the first day of the meeting. The Spirit of God seemed to hover over the assembly, and especially did the solemn stillness and attention of the evening declare the Spirit's presence. Everything appeared to be ripe for an effort to be made, that would bring men to an immediate decision; but *nothing was done*. The state of feeling was manifestly on the decline during one or two following days, until the close of the week. Then a number of persons were awakened, some indulged a hope, and more of a spirit of prayer was visible in the church.

The meeting was protracted the next week, but the interest was not very great. The expectations of the churches were not realized, and many were disheartened during the progress of the meeting. Had it not been for a little reviving at the close, *the effects would have been of a most desolating nature*. But it was not *an entire failure*.

A few days after, a protracted meeting was held in Dr Spring's church. Large congregations assembled to hear the word of God, fixed attention to the truths delivered characterized all the meetings, and a general solemn impression was made upon the audience, yet the meeting was not distinguished by many conversions to God, and has not been very marked in its results.

Last week a meeting was held in the Bowery church, of which Rev. Dr Woodbridge is pastor.

During the four days of its continuance considerable solemnity prevailed in the congregation. About thirty persons were numbered among the inquirers, most of these, however, were awakened previous to the meeting. A few individuals indulged the hope that they passed from death unto life, during the progress of the meeting.

Some of this language is certainly remarkable. That the friends of 'protracted meetings' should speak of their 'desolating effects,' or that they who believe the Holy Spirit is the immediate agent of conversion at such times should apprehend 'an entire failure,' is what we did not expect.

One question more. Is it true that persons are admitted 'to the church' after very short probation—almost immediately after conversion? We have been informed that this has been done in our neighborhood, and the following remarks of a correspondent of the Presbyterian, which are copied also into the Albany Journal and Telegraph, lead us to think it may be a common practice. We should be glad to be informed on this point.

It appears that a protracted meeting was held in this church,—that this meeting commenced on Friday, and that on the following Sabbath, *fifty one* new converts were admitted to the full communion of the Church, and participated in the Lord's Supper. These conversions, we are led to understand, took place during Friday and Saturday, and were solemnly adjudged to be sound and genuine, without any adequate trial.—For how could the spiritual condition of these fiftyone persons be scrutinized in *two days*, which were devoted, *morning*, *afternoon*, and *evening*, to public preaching? Now, I would ask, without pretending to pronounce upon the cases alluded to, was not their admission unwarrantably precipitate? And were not those ministers who hastened their admission, culpable, especially when they must have known, that caution is particularly needful in cases of sudden excitement? I am really of opinion, that such an example is baneful, and it is my sincere wish that it may never be imitated. Every one must be aware, that by a little exertion, the number of admissions might be increased an hundred fold. It is not the number, however, but the character of the admissions, which is to be regarded; and it is the duty of officers of the church, cautiously to scrutinize the character and qualifications of applicants, and not to hurry them into the assumption of solemn vows.

If conversions are sound, there is no danger in trying them by a little delay; and whenever I see a minister thus constraining supposed new converts precipitately to enter the Church, I cannot avoid the conviction, that he himself has strong, and perhaps just suspicions of their stability; and that the delay of a few months would discover the supposed revival to be no more than an animal excitement. Genuine revivals are the highest marks of the Divine favor, but spurious ones are the heaviest curses that can befal the Church.

BRITISH AND FOREIGN BIBLE SOCIETY.

In former numbers of the Register we have referred to attempts that were made at the last anniversary of the British and Foreign Bible Society, to disturb its harmony by introducing certain extraordinary sectarian votes and measures. The statements, which we have already given from the London papers, are confirmed by the regular and full account, which we have but recently received of the proceedings of this anniversary, published under the authority of the Society. It appears that after the usual annual Report had been read,—the conclusion of which was an earnest and eloquent exhortation to the members to maintain the original Constitution of the Society and to cherish the spirit of Christian charity and love, in which it was formed,—and a motion for its acceptance had been made and seconded, J. E. Gordon, Esq. a member of Parliament, moved an amendment as follows:—

That instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted—

That the British and Foreign Bible Society is pre-eminently a Religious and Christian Institution.

That no person rejecting the doctrine of a Triune Jehovah can be considered a Member of a Christian Institution.

That, in conformity with this principle, the expression, "Denominations of Christians," in the Ninth General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.

A second Amendment was moved by the Rev. Lundy Foot, as follows:

That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ.

Mr Gordon having been heard at great length in support of his Amendment, and it having been seconded by Rev. G. W. Philips, it was distinctly read by Rev. Mr Brandram; and the sense of such persons present as were Members of the Society having been requested thereon, it was negatived by a very large majority.

The Amendment proposed by Rev. Mr Foot, having been seconded by the Hon. and Rev. Baptist W. Noel, was also distinctly read, and after the question had been put, negatived by a great majority.

The original Motion, viz.

That the Report, an Abstract of which has been now read, be adopted, and printed under the direction of the Committee,

having been again distinctly read, it was carried by an immense majority, in a manner most decidedly expressive of the sentiments of the body of Subscribers present.

A most stormy and uncomfortable debate ensued upon the motion of Mr Gordon, in which he and others advocating it were continually interrupted by the cheering of a few, and the hisses of the many; in the course of which also the most exclusive and sectarian notions were acknowledged, and those denounced as unworthy a place in any Christian institution, who "did not believe in the doctrine of a Triune Jehovah."

These extraordinary sentiments found advocates in the mover and his friend, the Hon. and Rev. Baptist Noel, the Rev. Lundy Foot, and two or three other fanatical personages, under the general notion, that "the British and Foreign Bible Society is pre-eminently a Christian institution." They were, however, met and refuted by the friends of the Society, some of whom were of the first eminence for their rank and character; by the Vice Chancellor of England, by the Rev. Dr Dealtry, Chancellor of Winchester, by Rev. Rowland Hill and others. Intimations, or rather threats, from the other side were given, of withdrawing from the parent institution and of forming another, unless their "*Christian*" views were adopted; but, notwithstanding this, they were rejected, as has been formerly stated, by a very large majority; and we may easily infer the sense entertained by the government of the institution of such opinions, from the resolution they passed at a meeting of the Committee a few days after. It was then

Resolved, That this Committee does not hold itself responsible, either *collectively* or *individually*, for the sentiments expressed by any Gentleman at a Public Meeting; and that this Resolution be prefixed to the Speeches at the last Anniversary when printed.

TRINITARIAN BIBLE SOCIETY.

It appears, that the fanatical party to whom we have referred in the preceding article, have fulfilled their threats of withdrawing from the parent institution, and have already formed one after their own hearts, which they call the "*Trinitarian Bible Society*." The reasons they distinctly allege for this step are, "that the British and Foreign Bible Society will not exclude Socinians from membership, and will not adopt a rule requiring their meetings to be opened with prayer."

The "London Recorder" contains a particular account of the formation of this novel institution, with the names of its founders, advocates, &c. which our limits will not, at present, allow us to detail.

REPORT ON THE ESTABLISHMENT OF A FARM SCHOOL FOR VAGRANT BOYS.

A numerous and highly respectable meeting was assembled on Wednesday evening last in the Court House, School Street, to take into consideration the Report on a Farm School, which was presented by a Committee of gentlemen previously appointed for the purpose. Of this Committee the Hon. Judge Jackson was Chairman, who also presided on this occasion. A copy of this judicious and excellent Report will be found on our fourth page. It proposes, as will be seen, the establishment of a Farm for the reception, employment, reformation and instruction of vagrant boys, multitudes of whom are found in this city.

The meeting was addressed by several gentlemen, of whom were Rev. Dr Tuckerman, Professor Ticknor, George Bond, Esq. Judge Simmons, Rev. Dr Beecher, W. C. Woodbridge, Esq. Rev. E. M. P. Wells, and Rev. Dr Lowell; by whom, the great importance of the object, the early exposures and depravity of the class of children described, and the advantages of the plan contemplated for their improvement, were fully exhibited. After an unusually animated discussion, in which great unanimity of feeling and of conviction as to the urgent necessity and utility of the design was expressed, the Report was accepted; and it was voted to adopt immediate measures, by adequate subscriptions, to carry it into effect.

We have seldom attended a more interesting meeting; and we rejoice in the spirit of enlightened philanthropy it called forth, promising to accomplish so effectually what is so well designed.

RELIGIOUS INTELLIGENCE.

Installation at Salem. We understand that Rev. James W. Thompson has accepted the call of the Independent Congregational Church in Barton Square, Salem, and that his installation will take place on Wednesday, the 7th of March.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Emerson's Meeting house, Hanover Street, at half past six o'clock.

Rev. Edward Irving. It appears from a recent London paper, that the Trustees of the Chapel, of which this gentleman,—who has of late drawn to himself attention by fresh instances of fanaticism,—is minister, are dissatisfied with his course, and are taking measures for his removal. They have expressly declared their unwillingness, that their Chapel should be any longer the scene of extravagances and disorders, by which they consider it has been recently disgraced. Some difficulty, however, arises as to their power of removing Mr Irving; the subject had been committed to some distinguished gentlemen of the law. But it was thought, that rather than quit his place, Mr Irving would make his appeal in the last resort to the Lord Chancellor.

Such a course would be altogether consistent with the whole character and conduct of that notorious preacher. It is only a matter of astonishment to us, who happily witness no such extravagances in our churches, that he should have been even so long tolerated in his madness, by hearers of any respectability. His late pretences and vindication, both for himself and some of his adherents, of miraculous inspiration, and of speaking in unknown tongues, exceeds everything we have heard of in the history of modern fanaticism.

Population of the Earth as to Religion. According to Balbi's tables, the population of the world is 737,000,000, and of these, (according to the same tables,) about 260,000,000 are Christians, that is, considerably above one fourth part. In a table published a year or two since, and translated from the German, the population is made to be 828,000,000, and the Christians only 234,495,000. This, however, is still above a fourth. We do not profess to know on what authorities this table is founded; and, indeed, we imagine it to be inaccurate in some respects.

In this table the population is first divided into two classes, as follows:—

I. Monotheists, - - -	362,045,000
II. Polytheists, - - -	466,000,000
	828,045,000

The Monotheists are divided thus:—

1. Christians, - - -	234,495,000
2. Jews, - - - - -	2,650,000
3. Mahometans, - - -	115,120,000
4. Zoroastrians, - - -	780,000
5. Confuscians, - - -	5,000,000
6. Nankinists, - - -	4,000,000
	362,045,000

The Polytheists consist of,—

1. Lamaites, - - - -	58,000,000
2. Brahmins, - - - - -	115,000,000
3. Budhists, - - - -	169,000,000
4. Fetiche-worshippers, -	124,000,000
	466,000,000

In the table to which we have alluded, the numbers of the different orders of Christians are recorded as follows:—

1. Catholics, - - - -	129,150,000
2. Protestants, - - - -	57,694,000
3. Greek Christians, - -	41,375,000
4. Monophysites, - - - -	5,876,000
5. Nestorians, - - - -	400,000
	234,495,000

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Feb. 10th. A bill was reported empowering the County Commissioners for Middlesex and Essex to lay out the Andover, Essex, and Medford Turnpikes, and establish them as County roads.

In the House of Representatives. An article of amendment to the Constitution, by altering the third article of the Bill of Rights, was reported and adopted. Yeas 147, Nays 90.

In the Senate, on Saturday. A resolve from the House, proposing an amendment in the third article of the Bill of Rights, was committed to the Judiciary Committee. A bill was reported, as taken into a new draft, to incorporate the Marblehead Charitable Society. It was resolved in concurrence that the Committee on Roads and Bridges inquire into the expediency of directing the Attorney General to proceed by *Quo warranto*, against the proprietors of South Boston Bridge, that their charter may be adjudged forfeited. A resolve was reported to discharge the Land Agent from the payment of the amount received by him for the sale of lands from Feb. 1. 1831, to Feb. 1. 1832, as specified in his account.

In the House of Representatives. A bill from the Senate was read to incorporate the Pawtucket Academy. A bill was read, giving further remedies in Equity. The petition of inhabitants of Belchertown and Palmer was referred to the Committee on Education. The bill to authorize the Treasurer to borrow money was passed.

In the Senate, on Monday, Feb. 13th. A resolve authorizing the Treasurer to borrow money, and a bill in addition to an act to provide for the instruction of Youth, were severally read and committed. A bill from the House in addition to acts to exempt certain goods and chattels of debtors from attachment and execution, was committed to the Committee on the Judiciary. The resolve on the accounts of the Land Agent was passed.

In the House of Representatives. The petition of Thomas J. Vinton and 207 others to be incorporated as a College in the city of Boston was referred to the Committee on Education. The Committee on Elections were instructed to inquire into the expediency of so amending the law of the Commonwealth that every town having more than —— inhabitants shall annually choose not less than five Selectmen. A Committee was appointed to consider the expediency of making further provision by law in relation to secret attachments. The Judiciary Committee were instructed to inquire into the expediency of so altering the act providing for the administration of Justice in Suffolk County, as to secure to the Justices of the Police Court in Boston the same tenure of office with other Judicial Officers in this Commonwealth. The same Committee were also instructed to inquire into the expediency of repealing certain sections of the act to prevent riots and tumultuous assemblies, and of the act to prevent cursing and swearing.

In the Senate, on Tuesday. A bill was reported to incorporate the First Methodist Episcopal Church in Andover. A bill was reported in addition to the act for the regulation, &c. of the State Prison. A committee was instructed to inquire into the expediency of abolishing the ninth article of amendments and substituting a constitutional provision relative to future amendments.

In the House of Representatives. The petition of the Second Massachusetts Turnpike Co., was referred to the Judiciary Committee. The same Committee were instructed to inquire into the expediency of amending the laws relating to Foreign Attachments. A resolve was reported for the revision of the general laws of this Commonwealth.

In the Senate, on Wednesday. A bill was reported to incorporate the Wardens, Vestry, and Proprietors of St Stephens Church in Pittsfield. Bills passed to be enacted.—To incorporate the New Bedford Port Society,—to incorporate the First Methodist Episcopal Society in Newbury and West Newbury. The resolve authorizing the Treasurer to borrow money, passed in concurrence. The question on the resolve on the petition of the President and Fellows of Harvard College was taken by yeas and nays, and decided in the affirmative. Yeas 22. Nays 14. Bills from the House to incorporate the Prospect Hill Observatory Association in New Bedford,—to incorporate the Proprietors and Trustees of Dorchester Academy, and the Fellenburg Academy, were read and committed.

In the House of Representatives. An order was submitted to consider the expediency of establishing County Poor Houses. A bill was reported additional to the act regulating notices of petitions to be presented to the General Court. The resolve relating to the North Eastern boundary passed in concurrence. A motion was laid on the table to instruct the Committee on Education to inquire into the expediency of making a grant to each incorporated Academy in the Commonwealth, that is destitute of funds.

In the Senate, on Thursday. Several petitions were presented. Bills were passed to be engrossed, and sundry bills of private, or local interest enacted. No public measure was introduced, or completed.

In the House of Representatives. The Committee on the order respecting the choice of Selectmen reported that it is inexpedient to legislate thereon. The Committee on Parishes were directed to consider the expediency of a general revision of all the laws relating to parishes, public worship and religious freedom. A bill for the regulation of licensed houses was reported in a new draft. The Committee on matters of Probate &c. were directed to consider the expediency of providing in equity, for the settlement of mutual demands between co-executors and co-administrators.

TWENTY SECOND CONGRESS.

A joint resolution has passed the Senate and House of Representatives to appoint a Committee to make arrangements for celebrating the Centennial Anniversary of the birth of WASHINGTON.

In the Senate. Memorials have been presented from Charles Carroll, of Carrolton,—from merchants and al. of Boston, and from several other sources for the renewal of the charter of the United States Bank. Various memorials of a similar nature, have been presented to the House of Representatives.

In the House of Representatives. Mr McDuffie, from the Committee on Ways and Means, reported a bill to renew and modify the Charter of the Bank of the United States. The bill proposes to continue the Charter for twenty years from March 3, 1836, reserving to Congress the power of repealing the act any time after ten years from that period, on giving three years' notice of their intention at the Bank—to give the President the power of appointing one Director for each branch—to prohibit the Bank from issuing any notes not declared payable upon their face at the office which issues them, and from drawing checks or drafts for less sum than $20—to give the States the power of taxing the real estate of the Bank, as other real estate is taxed within their limits, and the proprietary interest of their respective citizens as they may tax like interests in other corporations, or money at interest—and to require the Bank to pay annually out of its corporate funds a rate per cent, (left blank in the bill,) upon the deposites, from time to time, to the credit of the U. S. in the Bank and its branches. The bill was referred to a Committee of the Whole.

A counter report was presented by the minority of the same committee.

North Eastern Boundary. The Committee of the Legislature on the subject of the negociations relative to the North Eastern boundary, have made an interesting report which is too long for our limits.

The report gives a distinct view of the present state of the question. It takes the ground that the decision of the King of the Netherlands is not binding on the parties, it not being a decision of any of the points referred to him, but the recommendation of an entirely new boundary—and that to adopt this new boundary would be making a cession of territory, which the government of the United States has no authority to make, without the consent of the States of Maine and Massachusetts, which have an immediate interest in the territory, which would be so ceded.

Harvard University Library. On Monday last, a petition was presented to the Legislature, signed by Bishop Griswold and others, praying that the petition of the President and Fellows of Harvard College, for pecuniary aid to enable them to erect a fire proof building for their library, may be granted. On Tuesday a similar petition was presented from the President and Professors of the Theological Institution at Andover. And on Wednesday the Newton Theological Institution presented a petition to the same effect. The interest thus evinced by the representatives of various sects, which are not commonly supposed to regard the prosperity of Harvard with a very favorable eye, in the accomplishment of a cherished plan of that institution, strikes some people with surprise. But it should be remembered that it is for the *interest* of all, that the prayer of the petition should be granted. A fire proof building, to preserve the college books, which are now borrowed freely by the institutions at Andover and Newton, would be for the good of all, Episcopalians, Baptists and Calvinists, as well as Unitarians.

The Prize annually awarded by the Boylston Medical Society, have been thus assigned. The first to I. Mason Warren; Subject "Comparative Anatomy of the Digestive Organs in the four Classes of Ventetral Animals." The second to Thomas K. Thomas; Subject "Iritis." Several dissertations were presented and said to be of great merit.

Cotton Manufactories in the State of New York. The following statement was furnished to the American Advocate by Mr Williams, Editor of the N. Y. Annual Register, and one of the Committee appointed by the late Tariff Convention to ascertain the facts here presented:

There are in the state of New York, 112 Cotton Manufactories.

Amount of capital invested,	$4,485,500
Value of goods manufactured annually,	3,530,250
Pounds of cotton used annually,	7,961,670lbs.
Equal to 26,538 bales of 300 lbs each.	
Number of spindles in use,	157,316
Number of persons employed and sustained by said establishments,	15,971

Baltimore Rail Road. A Baltimore paper of Feb. 8th, says:—"Three hundred cars for the transportation of goods, wares, merchandise, &c. are now engaged on the Baltimore and Ohio Rail Road between this city and Frederick and the intermediate points. At the opening of the Spring trade the number will be much increased."

Treaty with France. The treaty with France was ratified on the 2d instant, and has been communicated to Congress. The following is given by the National Intelligencer as a summary of the several articles.

Article 1. The French Government, in order to liberate itself completely from all the reclamations preferred against it by the citizens of the United States, for unlawful seizures, captures, sequestrations, confiscations, or destruction of their vessels, cargoes, or other property, engages to pay the sum of 25,000,000 francs to the Government of the United States, who shall distribute it among those entitled, in the manner and according to the rules which it shall determine.

Article 2 provides that the above sum is to be paid at Paris, in six annual instalments, with interest at the rate of 4 per cent on each of the instalments.

Articles 3 and 4 provide that the Government of the United States, on its part, for the purpose of being liberated from all reclamations, &c. is to pay to the Government of France the sum of 1,500,000 francs, in six annual instalments, &c.

Article 5 provides that this treaty will not preclude the prosecution of claims, other than those coming within its scope, in the Courts of the two countries respectively.

Article 6 provides that the two Governments shall reciprocally furnish any documentary evidence in their possession to facilitate the adjudication of claims.

Article 7 is in the following words;

The wines of France, from and after the exchange of the ratifications of the present Convention, shall be admitted to consumption in the States of the Union at duties which shall not exceed the following rates by the gallon, (such as is used at present for wines in the United States,) to wit, six cents for red wine in casks; ten cents for white wine in casks; and twenty-two cents for wines of all sorts in bottles. The proportion existing between the duties on French wines thus reduced, and the general rates of the Tariff which went into operation the 1st of January, 1829, shall be maintained in case the Government of the U. S. should think proper to diminish those general rules in a new tariff.

In consideration of this stipulation, which shall be binding on the U. S. for ten years, the French Government abandons the reclamations which it had formed in relation to the 5th article of the Treaty of *Cession* of Louisiana. It engages, moreover, to establish on the *long staple* cottons of the U. S. which, after the exchange of the ratifications of the present Convention, shall be brought directly thence to France by the vessels of the U. S. or by French vessels, the same duties as on *short staple* cottons.

Article 8 provides for the exchange of ratifications.

The Imprisoned Missionaries. The case of the Missionaries now imprisoned, without crime, in the State Prison of Georgia, is set down for argument for Monday the 20th February inst. It is to be argued in behalf of the Missionaries, by Messrs. John Sergeant and William Wirt, both of whom are now at Washington. We are glad to learn that Mr Wirt has so far recovered his health as to resume his professional duties.

Fanaticism. The Cleaveland, [Ohio] Herald notices a singular case of fanaticism. The subject is a respectable farmer, who two or three years since became concerned for his future welfare. He at once applied himself to find out the will of the Almighty in relation to all his actions. About a year since he arrived at a satisfactory test to his own mind, and that was by carrying in his vest pocket a handful of corn, and settling every question by odd or even, as he drew out some kernels, the one being for and the other against the act. Whatever the result might be by this rule, he considered the decision of Omnipotence. He was always thought harmless, until he got an impression that a certain neighbor of his ought to die, and having submitted the question to his test, it was decided in the affirmative. He immediately set about preparing for the purpose, when it was discovered and he secured. He has since been confined.

Late from Jamaica. By the arrival of the brig Enterprize, at Savannah, accounts have been received from Jamaica to the 19th Jan. inclusive. The disturbances excited by the slaves had not ceased; the military were still on duty, and many executions had already had taken place. The destruction of property on plantations had been immense, particularly in the vicinity of Montego Bay. In the parish of St James alone, 100 sugar estates, works, &c. had been destroyed, and produce had risen in consequence; rum being 75 cents, coffee 15, and sugar 7. Many whites had been murdered. Numbers of the slaves had sought refuge in the mountains, and a second Maroon war was apprehended as the consequence. The Enterprize was crowded for several days with females who had taken refuge on board. A requisition, which was promptly answered, had been made upon the Captains of vessels in Montego Bay for naval aid. It was feared that hostilities would not soon cease.

The insurrection is attributed in the Jamaica papers to an expectation on the part of the slaves, excited by Missionaries, of the adoption of a plan in England for their emancipation; and there prevailed a strong prejudice against the Missionaries in consequence; though the Government protected them from injury.

We learn by later intelligence that the insurrection had nearly subsided. 2000 blacks have been killed and 500 driven to the mountains; the loss of property is estimated at fifteen millions.

St Thomas. The St Thomas Times of the 7th ult. gives some additional facts respecting the late calamitous fire. The estimated damage is from 2,000,000 to 3,000,000 dollars, and the whole number of buildings destroyed at 1200. Many were left destitute of a home, but owing to the charitable feelings of the government, which furnished rations to the needy, there were no actual cases of *want*. The fire was distinctly seen at Porto Rico, a distance of seventytwo miles, whence a vessel was despatched the next morning. Six or eight thousand dollars had been raised among the inhabitants for the relief of the distressed, and provisions had been sent from St Croix. The Danish Captains had erected tents on the King's wharf for the use of the houseless. The conduct of the American masters and seamen is highly spoken of.

The Red Sea. Accounts from the Red Sea, to the 12th July, state, that the country about there had suffered greatly from sickness, scurvy, fever and cholera morbus. The latter was particularly dreaded, as the strongest and healthiest men were carried off in 12 hours. At Mecca, and in the Hadee country, 45,000 souls were carried off in a month. The violent rains had produced great damage in Arabia. Half of Suez has been washed away. The locusts covered the water for miles and miles. The cholera had broken out in his Majesty's 38th foot, at Ghazapore, and in 12 days ten men, two women, and four children, had fallen victims.

MARRIAGES.

In this city, Mr David A. Boynton to Miss Mary W. Whiting; Mr Salmon Stickney, of Cambridgeport, to Miss Catharine A. Ford; Rev. John J. Owen to Miss Elizabeth B. Webb; Mr Adis Emmett Cassady to Miss Margaret Kneeland.

On Wednesday evening, by Rev. Mr Dean, Mr William J. Hobbs, of this city, to Miss Elizabeth Phelps.

On Thursday evening, by Rev. Mr Parkman, Mr Owen Johnson to Miss Sarah Clarke.

In Camdridge, on the 9th inst. by Rev. Mr Newell, Mr George C. Richardson of Royalston, to Miss Susan G. Moore.

In Dedham, Mr Stephen Harrington to Miss Maria E. Hall.

In Salem, Mr John Arlington to Mrs Mary Ann Knowlton.

In Beverly, Mr William Leach to Miss Mary Ann Adams.

In Leominster, Mr Peter H. Conant to Miss Mary Ann Bowers.

In Barnstable, Capt. John A. Baxter, of Yarmouth, to Miss Elizabeth, daughter of Capt. John Gray; Mr Zabdiel Marston to Miss Malvina Small, daughter of Mr Benj. Small.

In New York, Mr James B. Thomas, of Maryland, to Miss Elizabeth A. Goodwin, of Boston.

In Albany, Mr Alexander Stevenson to Miss D. S. daughter of Artemas Thompson, Esq. of Hinsdale, Mass.

In Chillicothe, Ohio, Mr John C. Merrick, lately of Worcester, to Miss Maria Wurk.

At Bahia, Brazil, in December last, —— Comber, Esq. (of the house of Boothby, Johnston & Co.) to Maria Emilia de Araujo Freitas; —— Ogilvie, Esq. (of the house of Moir & Co.) to Maria Constantia de Araujo Freitas. [The sisters Emilia and Constantia were educated in this country, and left this city on their return to their native place, in Dec. 1830.]

DEATHS.

In this city, on the 10th inst. suddenly, Mrs Ann W. Gavett, wife of Mr William R. Gavett, aged 26; Mr Ebenezer Burditt, 42; Henrietta Cushing, 24; Dr James Bagshaw, late of Belize, in the Bay of Honduras, an eminent and respectable physician of that place; Miss Lois Clouston, 70; on Tuesday, Mr Elisha Williston, 46; on the 9th inst. Miss Rebecca, daughter of the late Thomas B. Wait, Esq. 33.

In Brookline, on the 13th inst. Mr William Penniman, aged 22.

In Brighton, Mr Stephen Stone, aged 45.

In Milton, on Wednesday, very suddenly, Mr John Bronsden, aged 44.

In Concord, very suddenly, Mr Edward Harrington, aged 82; he was at Bunker Hill, and at the taking of Burgoyne.

In Hingham, Mr Marsh Lewis, aged 82, a revolutionary pensioner.

In Weymouth, Mrs Hannah French, wife Mr Stephen F. aged 48.

In Dedham, Mrs Jerusha, wife of Phineas E. Dean, aged 74.

In Taunton, Mrs Grafton, wife of Rev. Mr G.

In Hardwick, Col. Stephen Rice, a soldier of the revolution, aged 96.

In Lancaster, Mrs Rebecca Thomas, widow of the late Joshua T. aged 73; Mrs Catharine Miles, 21.

In Deerfield, Mr Ephraim Bachelder, aged 80, a soldier of the revolution.

In Portsmouth, N. H. Mr Charles Turner, aged 22; Mrs Sarah Marden, wife of Capt. Francis M. 71; Mrs Sarah Ann Kenney, 25.

In Hallowell, Me. Capt. Henry Mellus, aged 80; he was one of the party who associated in throwing overboard the tea in Boston harbor previous to the revolution.

In Biddeford, Me. Mr Joseph Staples, a revolutionary pensioner, aged 72; Lieut. Daniel Tarbox, a revolutionary soldier, 92.

In New Haven, Mr Ebenezer E. Stinson, of Deer Isle, Me. a member of the Junior Class in Yale College.

In Oneida County, N. Y. Rev. Andrew Sherburne, formerly of Kennebunk-port, aged 66.

In Bloomsbury, N. J. Katy Willis, a native of Africa, aged 112.

In Baltimore, of influenza, Maria Letitia, aged 16, third daughter of Mr James Stimpson, formerly of Boston.

In Paris, Nov. 26, Mons. Francis G. Coffin, formerly of Boston.

ADAMS FEMALE ACADEMY.
DERRY, N. H.

This institution will be continued under the superintendence of C. C. P. GALE, A. M. who will be aided by suitable Female Assistants.

It is proposed in the system of education here adopted, to give, in their highest possible degree, a thorough and extensive course of education to Females.

The following are among the principal treatises used—Porter's Analysis of Rhetorical Delivery, Woodbridge's and Willard's Universal Geography and Atlas, History of the United States, English Grammar and Exercises, Intellectual and Practical Arithmetic, Algebra, Grund's Geometry, Linear Drawing, Natural Philosophy, Astronomy, Political Class Book, Chemistry, Lincoln's Botany, Animal Economy, Intellectual Philosophy, Newman's Rhetoric, Hedge's Logic, Evidences of Christianity, Moral Philosophy, Natural Theology, History of England, Robertson's Scotland and America, Goldsmith's Greece and Rome, Tyler's History. Instruction is also given in Latin, French, and Italian, without additional charge of tuition.

Original compositions are required from all the scholars once a fortnight. To those who shall complete the prescribed course will be presented Testimonials of Approbation from the board of Trustees.

The Institution is furnished with a good Library, Philosophical Apparatus and Chemical Laboratory. It is designed that the Seminary shall be most strictly devoted to study and improvement; hence no individual will be continued a member longer than she shall evince a decided inclination vigorously to apply herself to study.

Suitable boarding houses are provided for the accommodation of young Ladies from abroad, which are under the direction of the Government of the Seminary, and are superintended by families, in whom parents may place full confidence, that their children shall receive every kindness and attention.

The friends of the scholars are respectfully invited to visit the Seminary, at all times, and attend the recitations.

The following may be considered a near estimate of the expenses of a pupil for one term:—

For board including washing, fuel, and light,	$19 50 to	22 75
Use of Books and Stationary,	1 00	3 00
Tuition,	5 00	5 00
	$25 50	$30 75

The year of the School will commence on the third Wednesday of April, and the first quarter will continue thirteen weeks.

C. S. THOM,
Secretary to the Board of Trustees.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to-day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructers.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS,
} Committee.

Feb. 18. 2wis1wisp.

WANTED.

The first number of the present volume of the Christian Register. Those subscribers who do not keep files, and can conveniently spare it will do us a favor by forwarding it by mail. Feb. 18.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

TUCKER'S LIGHT OF NATURE.

For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

ORDERS FOR ENGLISH BOOKS.

Orders received at this Office and promptly answered, for English Books. Feb. 18.

WARE'S DISCOURSES ON THE OFFICES, AND CHARACTER OF JESUS CHRIST.

The cheap edition of these discourses may be obained at this Office. Feb. 18.

FAMILY SERMONS AND PRAYERS.

PROPOSALS FOR PUBLISHING
SERMONS, ACCOMPANIED BY SUITABLE PRAYERS, DESIGNED TO BE USED IN FAMILIES.
Being the *Second Volume.*
EDITED BY THE REV. J. R. BEARD.

This Volume contains Sermons by distinguished clergymen of England, Ireland, Scotland, Geneva, and United States of America.

From the Advertisement to the London Edition.

If the tone of this volume should seem too elevated, in a literary point of view, to answer the purposes for which it is designed, the Editor begs it may be borne in mind, that he wished to provide discourses to be read by heads of families themselves, and by those of their children who had come to riper years, as well as to the assembled family, or specially to servants.

So far is the Editor from thinking the intellectual character of these discourses too high, that he would gladly see the highest powers of the highest and strongest minds devoted to the service of the pulpit, and then perhaps it would be found out, that what has sometimes been thought profundity, has been but dullness, and that the much deprecated style of alleged metaphysical preaching is often as guiltless of thought, as it is acknowleged to be of feeling; then, as in all kinds of literature, that would be deemed the best discourse, which most effectually secured the proposed ends; then it would appear, that elegance of writing is not incompatible with greatness of effect; that to move, you need not descend; that to be understood, you need not be common-place; and that to prepare a discourse, which is to be pronounced from the pulpit, not read in the study, or if read in private, read with a view to exercise the heart at least as much as the mind; which should, therefore, deal in address, not disquisition; which should abound in appeal, not syllogisms; which should aim to move, much more than to teach—that to prepare a discourse in the style of an essay, is a miserable mistake, that impeaches the taste as much as the heart of a Christian minister. With these veiws of what a discourse should be, the Editor has great pleasure in directing attention to the sermons, with which his volume is enriched and adorned, from the pens of ministers who hold a high station in the church of Geneva. Thinking, as he does, that they approach to what a sermon ought to be, he takes the liberty to express a hope, that they may exercise an influence in this country, by shewing how admirably literary excellence may be harmonized with forcible writing and powerful appeal.

Great as is the importance of most of the subjects treated of in this volume, the Editor feels assured that many will think with him, in placing before all others the merciful attention to the moral and spiritual wants of the neglected poor, which is enforced in a manner that does equal credit to his principles as a Christian and his talents as a writer, in the sermon by Dr Tuckerman [of Boston, U. S. A.] The Editor ventures to entertain a hope, that this discourse may do something to forward the establishment, in this country, of missions similar to that which exist in Boston; and to lead the members of families to use—each and all, the young and the old, male and female—their influence, in exertions made by themselves, not by proxy, in a degree greater than may have hitherto been done, to improve the moral, spiritual, and physical condition of the poor and depraved of their respective neighborhoods.

Manchester, Oct. 1831.

CONDITIONS.

I. The work will be handsomely printed on Superfine paper, and new Pica type, making a volume of about five hundred pages, octavo, uniform with the first volume of the American edition.

II. The price to Subscribers will be two dollars, bound in cloth.

LEONARD C. BOWLES, *Publisher,*
No. 124 Washington Street, Boston.
Feb. 18.

BROOKS' PRAYERS.

For sale at this Office, "Brooks' Prayers,—latest edition. Feb. 18.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

SAM'L N. BREWER & BROTHERS.
SAM'L N. BREWER,
NATH'L BREWER,
WM. A. BREWER,
At the old established stand, sign of the "Good Samaritan," Nos. 90 and 92 Washington street, (near City Hall,) Boston.

☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell."
Jan. 24. 6t

NEW WORKS IN PRESS.

L. C. BOWLES has in Press, and will shortly publish, "An Only Son," a Narrative, by the Author of "My Early Days."

"Five Years of Youth; or Sense and Sentiment." By Miss H. Martineau.—Author of "The Times of the Saviour," &c. Feb. 11.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and C. W. WILKINS, "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28.

UNITARIAN ADVOCATE,
FOR FEBRUARY, 1832.

THIS day published at the *Christian Register Office,* No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 11, for February, 1832.

CONTENTS.

Heaven a Social State.—Use of forms and means in Religion.—Spirit of Religious Controversy at the present day.—The Religious obligation of gaining knowledge. *Intelligence.*—Unitarian Christianity in Calcutta.—Recent Religious Movements—a Letter.—Progress of Unitarian Principles. Feb. 4.

LIBERAL PREACHER,
FOR FEBRUARY, 1832.

THIS day published at the *Christian Register Office,* No. 3 School Street, "The LIBERAL PREACHER, for February, 1832.—New Series, Vol. II. No. 2. Containing a Sermon by the Rev. JOHN BRAZER, of Salem, Mass. *Subject*—'On the Value of the Public Exercises of our Religion,' from 1 Chron. xvi. 29.

NEW ARRANGEMENT.

Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent,* Boston. Feb. 4. tf.

SELECTED POETRY.

HYMN.

"O that I had wings like a dove, then would I fly away and be at rest."—Psalm lv. 6.

The following paraphrase of these words is in an original hymn, which we copy from the Monthly Repository.

The floods of grief have spread around;
I'm weary of the tossing waste;
O that I had the dove's light wings,
To flee away and be at rest!

There is a rest with Him, whose love
Will shelter me with tender care.
He sent me forth, he calls me back,
Till all again be bright and fair.

My soul is sick, my spirit faints,—
Is any sorrow like to mine?
When I would hope, long-buried sins
Like spectres in the darkness shine.

Then let me cast my cares on Him,
Who cheers the contrite, soothes the worn.
The parent nurse forgets her babe
Sooner than He the hearts that mourn.

O when shall end these weary days,
And when these nights of woe be o'er?
The meekest will must break at last,
The firmest soul endure no more.

I seize the promise, sure as mild,
Help to my need, strength to my day;
For those that wait, bright worlds reserved,
Whence sin and sorrow flee away.

MUSIC IN A ROOM OF SICKNESS.

BY MRS HEMANS.

Bring music! stir the brooding air
With an ethereal breath!
Bring sounds, my struggling soul to bear
Up from the couch of death!

A voice, a flute, a dreamy lay,
Such as the southern breeze
Might waft, at golden fall of day,
O'er the blue transparent seas!

Oh, no! not such! that lingering spell
Would bind me back to life,
When my wean'd heart hath said farewell
And passed the gates of strife.

Let not a sigh of human love
Blend with the song its tone!
Let no disturbing echo move
One that must die alone;

But pour a solemn-breathing strain,
Fill'd with the soul of prayer;
Let a life's conflict, fear, and pain,
And trembling hope, be there!

Deeper, yet deeper, in my thought
Lies more prevailing sound;
A harmony intensely fraught
With pleading more profound;

A passion unto music given—
A sweet, yet piercing cry;
A breaking heart's appeal to heaven,—
A bright faith's victory.

Deeper! Oh! may no richer power
Be in those notes enshrined?
Can all which crowds on earth's last hour,
No fuller language find?

Away! and hush the feeble song,
And let the chord be still'd!
Far in another land, ere long,
My dream shall be fulfilled.

In vain my soul its life would pour
On the faint music here
The voices of the spirit shore
Even now, are in mine ear.

MISCELLANEOUS.

REPORT ON THE ESTABLISHMENT OF A FARM SCHOOL.

The subject of the following Report is one of great and increasing interest, and will not fail to engage the attention of all, who feel a concern for the welfare of exposed children, and for the safety of the community.

A meeting of gentlemen to take into consideration a plan for the more extensive education and rescue of the idle and morally exposed children of this city, of which the Hon. CHARLES JACKSON was Chairman, and CHARLES C. PAINE, Esq. Secretary, was holden in the Hall of the Tremont Bank, on Friday afternoon, January 27th, 1832. After discussion of the subject proposed to them, the following resolution was adopted, on motion of the Rev. Dr Tuckerman, as the opinion of the meeting:—

"*Resolved*, That the establishment of a FARM SCHOOL, in the country, where the idle and morally exposed children of the city may be rescued from vice and danger, and may enjoy the advantages of a good physical and moral education, would be not only a great benefit to such children, but would greatly conduce to the peace and good order of this community."

The subscribers were then appointed as a Committee to take the whole subject into consideration; to prepare a Report, and print and circulate it; and then, in such way as they might judge most expedient, to call a meeting of those disposed to aid in the establishment of such a School.

Under the instructions thus given, the subscribers would respectfully

REPORT.

That they have directed their attention and inquiries principally to two points: First, the class of boys who may need such a school and discipline as those proposed, and are now without them; and second, the nature of the Farm School itself, with the principles on which it should be established, in order to rescue these children from their present dangers and prepare them to earn their subsistence by honest labor.

As to the first point,—the existence of such a class of boys,—the Committee needed no proof beyond their own personal knowledge. Indeed, all who have considered the state of the poor among us are aware, that there is a considerable body of children in this city between the ages of seven and fourteen, who are growing up in idleness and hastening to crime; and for whose rescue no adequate or appropriate means are yet provided. These children are generally recognized and easily detected as truants from our public schools, and are such as we meet constantly in our streets and on our wharves, where they pass a large part of their time in stubborn vagrancy. Some of them are orphans, in whom little interest is felt by the poor and miserable connexions, on whom they hang as a heavy burthen. Some are the children of widows, whose time is so filled with labor to procure a mere subsistence, that their sons still more than their daughters are unavoidably neglected, and at seven, or even six years old, become unmanageable. Some, having lost their mothers, are left to the care of fathers, whose means and opportunities for domestic control are yet less effectual than those of widows. Some have intemperate or profligate parents, and suffer, of course, from the disorder and misery to which they were born. And some are children of the ignorant, inefficient and helpless, who seem, almost from nature, incapable of fulfilling discreetly the commonest duties of life. But *all* of them, from these and other causes, are daily and hourly exposed to the contagion of vice, and growing up in idle and ruinous habits, from which, perhaps a few may, by fortunate circumstances, be reclaimed before they arrive at manhood, while by far the greater part will be hurried to an early death, the victims of intemperance and want, or live on only to prey upon the community, fill our Alms-houses and Prisons, and increase the burthens and crimes of the State.

But for this whole class, there are now no means of safety and restoration provided. For while, on the one hand, the Boys' Asylum rarely receives any so old, and never any tainted with the faults which are already beginning to be developed in this unhappy class;—on the other hand, the House of Reformation for Juvenile Offenders is closed against them, since none are received there, who have not been convicted of some offence before a Court of Justice. So that, singular as it may seem, it is nevertheless true, that the very class most needing protection, assistance, and discipline, and who will best reward them;—the class, we mean, of the quite young, who in poverty and neglect are just beginning to yield to the temptations of guilt,—is precisely the class for which no provision is made among us, either by the institutions of the Commonwealth and the city, or by those of private benevolence.

For this class of children, then, who are growing up to become the natural enemies and great burthen of the community, it is proposed to provide the asylum their peculiar situation needs, and to prepare them, while there, for lives of industry and usefulness. That the expense of such an asylum would ultimately prove a great economy, none can doubt; since it would take an evil yet small and eradicate it, instead of waiting till it has grown formidable and perhaps unmanageable, and then attempt to alleviate, without hoping to cure it, by the costly apparatus of Alms-houses, Houses of Correction, and Prisons, which already press with such an unwelcome and portentous weight on the resources of society. The plan for doing this, which is suggested in the preceding resolution and was more fully developed in the discussion, by which it was originally accompanied, is very simple, and, as the Committee think, in all respects well suited to its purpose. It is proposed to form the school of such *boys between the ages of seven and fourteen* as their parents or legal guardians may surrender during the remainder of their minority, or the directors of the school may think fit to receive; those who are younger than seven, being thought to require a more personal and tender care than could well be given in such an institution, besides being incompetent to the labor it requires; while those who are older than fourteen, might bring with them habits and opinions injurious to their associates, and demanding a more rigorous discipline than it would be desirable to introduce. It is proposed to remove these boys from the city, and, therefore, from all their usual temptations, haunts and companions; and to place them on a *Farm, where some of the more common mechanic trades may be practised;* so that the labors in which they will be daily instructed and engaged, either in gardening, agriculture or the useful arts will contribute to their health and support, and tend at the same time, to form in them habits of industry and order, and prepare them to earn their own livelihood. It is proposed to fill up the time not needed for manual labor, rest and recreation, with instruction in the *elementary knowledge usually communicated in our common schools*, so as to fit them for the occupations, to which they will probably be afterwards called. And finally, when they shall be found to have gone through the discipline and education intended by this school, it is proposed to *bind out at an age not younger than fourteen*, those who may have been surrendered to the directors; generally indenting them to farmers, but sometimes to mechanics and others, under whom they may be qualified to enter with advantage on the labors of life as honest and useful men.

It is proposed, that the whole establishment, as far as its *external government*, the making of rules and orders for its management, and the appointment of its master and his assistants, are concerned, should be placed under a Board of Directors to be annually chosen by the shareholders; and that it should be situated so near the town as to enable the Directors easily to oversee it, and yet so far off as to discourage the visits of the connexions and former associates of its pupils. As far as its *internal management* and discipline are concerned, it is proposed to place it under a head master and such assistants as experience may show to be needful, who shall supply, as far as possible, that parental and domestic control, which the children committed to their care may before have failed to receive; and who shall endeavor to form and cultivate in them those religious and moral principles, and those habits of industry, order, and fidelity to duty, which shall fit them to become good and useful men and citizens.

It is believed, that such a school, while it would be a great benefit to the children educated in it, and to the community from which they would be taken, would, out of the labor of its own pupils, furnish a large part of the means for its own support. It is believed, that we can thus take those unfortunate children of our city, who are without the protection of efficient and faithful parents, and give them the best substitute for it;—that we can take those who are growing up in ignorance and all its evils, and give them instruction;—and finally, that we can take those, who are now in the midst of temptation and vice, and destined soon to spread mischief around them; and prepare them for the duties and labors to which they will be called as men and as Christians. And if this can be done—as we believe it can,—not only will the children themselves receive a great benefit, but we shall directly promote the chief ends of society, by the prevention of evil, misery and crime, and by increasing the security of life and property.

CHARLES JACKSON, *Chairman.*

WILLIAM PRESCOTT,
J. TUCKERMAN,
P. T. JACKSON,
JOHN TAPPAN,
S. T. ARMSTRONG,
MOSES GRANT,
GEORGE BOND,
GEORGE TICKNOR,
JAMES BOWDOIN,
W. C. WOODBRIDGE,
E. M. P. WELLS,
} *Committee.*

CHARACTER OF THE PILGRIM FATHERS.

The New York Observer has recently published "Letters from a correspondent in Boston." The following extracts are from No. 1, on the character of the Pilgrim Fathers.

I have never reflected upon the first settlement of this country without admiration of the character and principles of the devoted men, who led in this enterprise. When I have read the history of colonization in other times and in other lands, I have found nothing to be compared with the spirit and object, which caused the first settlement of the land of the pilgrims.

The colonists who planted the standard of civilization on these shores, were actuated by the noblest motives which could influence men. It is true they were oppressed, and denied some of their dearest rights, in their native land. But this could have been borne; nor was redress impossible; or they could have remained in Holland, and worshipped there their God in a manner congenial to their feelings and consciences. But they chose to emigrate to an almost unknown land; to inhospitable climes; to an unsubdued wilderness;—and this chiefly, for the noble purpose of "extending the kingdom of the Redeemer." In the statement of the reasons given by the emigrants from Leyden for their removal, is the following: "Fifthly, and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundations, or at least to make some way thereunto, for the propagating and advancement of the gospel of the kingdom of Jesus Christ in those remote parts of the world; yea, although they should be but stepping-stones unto others for the performance of so good a work." Something of the same spirit influenced many of the individual emigrants to the other colonies which settled our country; but not comparable, as to extent, and not at all as to organized form, to that which influenced the colonization of New England.

In vain shall we seek a parallel to this in the colonies of other times or countries. An escape from oppression, and often from the restraints of law; restless curiosity, and the spirit of hazardous enterprise; commercial pursuits, and love of gain; political measures for the increase of power, or the subtraction of a redundant population, were the causes which led to the planting of all the colonies of the old world, and excepting New England, in the new world also. A desire to extend the kingdom of God had nothing to do with the colonies sent forth from Egypt and Phœnicia, from Greece, from Carthage, and from Rome. And it had little, very little to do in those which went forth from Spain and Portugal, from France and Holland, in modern times.

Many of the first settlers of New England were descendants of most respectable families in England, and made great sacrifices in coming to this land. This was remarkably the case with the colony which founded Boston and the neighboring places. They were not convicts transported for their crimes. They were not men who fled from justice to find an asylum in this wilderness. Nor were they an ignoble rabble driven from their native but famished land by starvation. But they were, almost to a man, in good circumstances in their native country, and not a few were, for those times, wealthy. The respectability of Winthrop, and Stoughton, and Ames, and Chauncey, and Sherman, and Hobart, and Fisk, and Johnson, (the father of Boston,) and his wife, the lady Arabella, and many more who might be named, is well known. Almost every important place in New England was settled by very respectable emigrants, many of whose descendants are now to be found in those places, inheriting not only their names, but their virtues and their respectability.

They had a noble regard for, and interest in, their father-land, its customs, and civil and religious institutions. Although they had suffered wrong, and felt it; yet they could never forget that they were English; nor lose their love for England. One reason why the congregation of Mr Robinson in Leyden, did not choose to remain in Holland, was, that "their posterity would in a few generations become Dutch, and so lose their interest in the English nation; they being rather desirous to enlarge his Majesty's dominions, and to live under their natural prince."

The first settlers of New England were generally pious, and many of them eminently so. Their religion was strict, affecting their whole conduct, cheerful in the main, though somewhat stern. Their morality was excellent; their observance of the Lord's day most rigid and exemplary. They were industrious, frugal, and temperate, to a most remarkable degree. No people on earth ever acted more from principle in everything. Custom and habit had their influence; but custom and habit, with them were founded in principle. They were emphatically men of principle; they had great regard for the word of God and its precepts. They paid great deference to the divine authority, and but little to human, when not supported by the divine. They carried their religion into everything—it was a constituent part of every action, a pervading element whose influence was felt and seen everywhere. They were remarkable for their regard to Providence—they saw God's hand in every event.

No people on earth ever estimated the importance of learning at a higher rate than did the colonists who settled New England, and their descendants. They were themselves an educated people.—They were an intelligent people. They brought with them the love of letters. There were but few, if any, among them who could not read. One of the first subjects to which they turned their attention, was suitable provision for the establishment of common schools and academies. And but few years rolled away before they founded a noble Institution for the preparation of ministers of the gospel and of men to manage the affairs of state. Many of their ministers were men of uncommon literary attainments. Not a few were well acquainted with the languages in which the scriptures were originally written, as well as other branches of science. Several of them gave ample proof of their proficiency in biblical literature, in the numerous and valuable books (for that period,) which they wrote. They were indefatigable students, and performed an amount of labor in conjunction with study, which is perfectly astonishing to men of our day. The number of books written, sermons preached, pastoral visits performed, and vigils kept, by some of these giants of the olden time, almost surpasses belief.

It is not maintained that these men were, in Biblical criticism and interpretation, in some branches of natural science, and mental philosophy, equal to many who adorn the republic of letters and theological literature in our time. But for the time in which they lived, and considering the disadvantages of their situation in this new world, they were men of astonishing learning. The Pilgrims were not *perfect* men; but take them all in all they were such men as the world has seldom seen, and they deserve to be long and respectfully remembered by every American Christian.

THE LORD'S PRAYER.

The following ingenious paraphrase of this perfect model of devotion, is an old piece of composition, but still it may be new and useful to many of our readers.

Our Father;
By right of creation,
By bountiful provision,
By gracious adoption.
Who art in Heaven;
The throne of thy glory,
The portion of thy children,
The temple of thy angels.
Hallowed be thy name;
By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.
Thy Kingdom come;
Of providence to defend us,
Of grace to refine us,
Of glory to crown us.
Thy will be done on earth as it is done in heaven;
Towards us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.
Give us this day our daily bread;
Of necessity for our bodies,
Of eternal life for our souls.
And forgive us our trespasses;
Against the commands of thy law,
Against the grace of thy gospel.
As we forgive them that trespass against us;
By defaming our characters,
By embezzling our property,
By abusing our persons.
And lead us not into temptation but deliver us from evil;
Of overwhelming affliction,
Of worldly inticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections.
For thine is the kingdom, and the power, and the glory, forever;
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.
Amen;
As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So it shall be to thy praise.

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JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street,—*An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

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On being examined by the Committee, it was immediately introduced into the public schools of the City, where it is used with happy success.

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NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. VIII. of the NEW ENGLAND MAGAZINE, for February, 1832.

CONTENTS.

ORIGINAL PAPERS. Eloquence and Eloquent Men; Our Birds, Part 3; College Humors; The Jewish Convert; Dramatic Reminiscences, No 1; Lines written in the Album of a Young Bride; Oregon Territory; East Rock; The Autocrat of the Breakfast Table, No. 2; Commodore Tucker; The Hermitage of Candu; The Late Stephen Girard; Complaint and Petition of It; Morning after Snow.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, New York, Delaware, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Kentucky, Tennessee, Ohio, Mississippi, Alabama.

Literary Notices.—Memoir of the Life of Daniel Webster. Enclycopedia Americana; a Dictionary of Arts, Sciences, &c. Religion the only Safeguard of National Prosperity; a Sermon by John H. Hopkins. Words of Truth; By the author of Well Spent Hours, &c. The New England Magazine; English Grammar.

Obituary Notices.

Literary Intelligence. Feb. 1.

TRACT No. 56, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 56, of the first series of the American Unitarian Association, for February, entitled, "On Substitutes for Religion," By Rev. JOHN PIERPONT. pp. 24. GRAY & BOWEN.

Feb. 4.

WHITMAN'S SERMON.

Just published by L. C. BOWLES and B. H. GREENE, No. 124 Washington Street,—A Sermon preached at the Ordination of the Rev Edward H. Edes, as Minister of the First Congregational Society in Eastport, Me.—By JASON WHITMAN, Minister of the Second Parish in Saco, Me. Feb. 4.

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